

THE TABERNACLE, TEMPLE AND THRONE



By
Mrs. Gerald B. Winrod

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TEMPLE AND THRONE**

By
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DEFENDER PUBLISHERS
Wichita, Kansas

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Defender Publishers

Price 25 cents
Five Copies \$1.00
One Hundred Copies \$15.00

Dedicated
To
Defenders Everywhere



The Wilderness Tabernacle, Showing Its Outer, and Inner Courts, with Shekinah Glory Ascending From the Holy of Holies.

The Bible Speaks

CHRISTIANS should have an interest in, and receive enjoyment from, frequent periods of inspirational and instructive Bible Study. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

Isaiah, inspired by the Holy Spirit, wrote these words of tender admonition for us, to reason with the Lord, regarding the eternal verities written in the Word of God, that we might understand Him better and love Him more. The world is passing through a very great crisis. The future is anything but bright. Everything is being shaken. But the Word of God stands. A knowledge of the revealed Scriptures is the only thing that will anchor our souls in the present storm.

It is very wonderful that we have such a guide-book as the Bible, from which to glean all that we need to know regarding life, both temporal and eternal. I like to call attention to II Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and John 5:39, "Search the scriptures; for in them ye think ye have eternal life: they are they which testify of me."

A story is told of an artist who lived in New York City. For many years he longed to see a certain sculptured marble statue of Christ which stood in a public place in the city of Copenhagen, Denmark. He had heard that the face looked almost life-like. An opportunity came for him to travel abroad. When he visited the place where the famous statue stood, he paused some distance from it, to contemplate the work of art which he had longed to see.

A guide nearby noticed a look of disappointment on the artist's face. He said: "Sir, you are making the same mistake that many have made if you are looking for the beauty of the countenance while you are so far away. If you will walk real close and look up into the face, I think you will like the statue better." The artist smiled and did as suggested. The real work of art, he discovered, was the genuine look of compassion that the sculptor had succeeded in cutting into the face of the figure. The lines were perfectly carved so the beauty of the face could not be seen until one came very close to it.

There is a great deal of meaning in this illustration. The real beauty of the Christ can be seen and experienced only to the degree that we draw close to Him through whole-hearted consecration and self-abnegation. How sweet a Christian life can be if kept in close touch with Jesus, the Christ! A good incentive to a rich Christian experience is to engage in regular and systematic studies of the Scriptures for "they are they which testify of Me."

A great preacher had spent years preparing for the ministry. He knew all the fine points of sermonizing, exegesis and homiletics. Every sermon that he delivered from his aristocratic pulpit was a masterpiece as far as language and construction were concerned. But when it would come time to give the invitation at the close of his messages and appeal for the unsaved to accept Christ, the sermons resulted in utter failure. Being a sincere man, he was greatly troubled and felt that something was lacking.

In the congregation there was a young man who had a serious impediment in his speech. He stuttered pitifully when he tried to talk. However, he had earned for himself a real reputation as a soul-winner. He was invariably bringing sinners to Christ, frequently taking them to the pastor for prayer and counsel.

One time after the preacher had preached a characteristic sermon and made an appeal with no results, the young man came at the close of the meeting bringing one who had just expressed a desire to be saved.

When the seeker had departed, the preacher turned to the young man and said: "How is it that I have devoted years of my life training to preach and I get no results from my sermons, but you, an unlearned, stuttering, stammering individual, are always leading someone to Christ."

Blushing, the young man replied: "We-l-l-l, you see, th-th-the B-b-bible doesn't stut-t-t-ter."

Concerning the matters of life, death, eternity, and the problems of daily living, we can be thankful that the Bible does not stutter.

This little book is meant to help reveal, in a simple manner, some of the inner spiritual truths of the Word of God which are so often overlooked in a casual reading of the Scriptures. It is especially written for those who do not have time for a detailed and technical study of certain Old Testament truths that are vitally related to New Testament fulfillment.

The Wilderness Tabernacle is one of the most entrancing and important revelations of the entire Bible, so rich in typology and spiritual meaning! As we study its physical construction and spiritual significance let us trust the Holy Spirit to lead us "beside still waters" of meditation and inspiration.

God's Dealings With Israel

GOD'S dealings with ancient Israel are very significant and full of meaning to those who are illuminated with divine understanding. In these dealings, much rich spiritual truth is concealed.

When the Children of Israel were captives in the land of Egypt, God called Moses and his brother Aaron, to lead them out of bondage. Bitter plagues were poured upon Egypt by the hand of Moses to cause the ruling Pharaoh to release the Israelites. The monarch's heart was only hardened by these acts of judg-

ment and he became more cruel than ever toward his captives.

At first Pharaoh was insulted by the presumption of these two who came demanding the release of the Israelitish slaves by order of a higher deity than the Pharaoh himself. Who was this unknown deity of whom Moses and Aaron spoke? The courageous Moses refused to be defeated.

One morning, as a new day was blushing, Pharaoh came down to the river's bank, to worship the goddess of the Nile and to bathe. There stood Moses, with Aaron by his side, rod in hand. "Let my people go," demanded Moses. The royal lip of the monarch only curled with scorn.

Aaron smote the Nile with his rod and the river turned into blood. It flowed on this way for seven days. The perishing fish must have produced an unbearable odor. The condition lasted a week and the Egyptians were obliged to dig shallow wells in an effort to find drinking water.

Very likely these plagues followed one after the other in rapid succession so that the entire conflict lasted less than a year. It was only a few days after the experience of the water turning to blood that the second plague fell upon Egypt.

Moses and Aaron gave Pharaoh plenty of warning. They warned him that if he did not release Israel that they might be taken into the wilderness, that: "The river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs. And the frogs shall come up both on thee, and upon thy people, and upon all thy servants."

Pharaoh refused to take heed. Myriads of green frogs leaped from the banks of the streams until the very ground seemed to be fairly alive.

It was at this point that Pharaoh showed the first sign of weakening. He even expressed his willingness to surrender. In his utter helplessness to cope with

the situation, he cried out: "I will let the people go," if the frog ban will just be lifted.

It is interesting to note that Pharaoh's magicians were able to produce frogs like Aaron's, but they were unable to destroy the plague. Satan does not alleviate suffering; only Jehovah can do that.

Pharaoh promised faithfully that the Children of Israel would be granted freedom "tomorrow," but "tomorrow" never came. Once the plague of frogs were removed, he returned again to his heartless and obstinate attitude.

Next there followed another terrible plague, different from any that came before or was to follow.

The Egyptians were a scrupulously clean people, in their personal habits. Imagine the cry that went up from all over the land, when lice, the most disgusting of all parasites, were suddenly found everywhere. "Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice."

This was the first plague that the magicians were unable to duplicate. At this point they gave up and said to Pharaoh: "This is the finger of God." But once more the monarch turned against Moses and Aaron bitterly and refused to grant their petition.

Following the lice there came a plague described as "flies." It is not absolutely certain what is meant in the original text by the word "flies," but it is thought that "beetles" would be more nearly the correct translation. The Egyptians worshipped a peculiar kind of beetle which was an emblem of the Sun-god. It has been remarked that this plague appeared as if their very god had turned against them. The beetles covered the ground, swarmed everywhere and destroyed the food.

There was one blessed piece of land in Egypt and that was Goshen, where the Hebrews lived. This territory was immune to the beetle plague. God cares for His own.

Pharaoh came forth with a compromise offer.

He was willing that the Children of Israel should go into the wilderness to worship and offer sacrifice to the Lord, but he stipulated that "ye shall not go very far away." But Moses refused to enter into any such an agreement.

The tables are turning. Moses is now speaking as a privileged character. He even has courage to express his contempt for Pharaoh to his face. We now see a shepherd rebuking a king. One, with God, is always a majority. Again Moses prayed and the beetle plague was lifted, but Moses says: "Let not Pharaoh deal deceitfully any more."

One would have thought that the next plague of murrain on the Egyptian cattle resulting in such a great loss, would have broken the proud and haughty spirit of Pharaoh, but it did not.

Even more destructive was the plague that followed. At a public occasion Moses accosted Pharaoh and suddenly dashed a hand-full of ashes into the air. We read that: "Moses sprinkled it up toward heaven" and boils broke out on men and beasts everywhere. The magicians tried to duplicate this miracle but they themselves had so many boils they could not. We can visualize the sacred beasts which were worshipped in Egypt's gorgeous temples, broken out with painful boils. But once again, Pharaoh refuses to listen and Moses is not permitted to release his people.

A solemn warning was given Pharaoh that a hail storm the like of which the world had never seen, was coming. He ignored the warning. The storm came. Thunder and hail leaped from inky black clouds. Through the pelting storm, Moses and Aaron were called again into the royal presence to hear Pharaoh confess: "I have sinned . . . I and my people are wicked. Entreat the Lord that there be no more mighty thunderings and hail; and I will let you go." Moses prayed, the storm stopped, and Pharaoh again became obstinate. "Neither would he let the Children of Israel go." Exodus 9:35.

By this time Moses had lost all respect for Pharaoh and decided to deal with him as a common criminal.

The rulers in Egypt were doing their utmost to persuade Pharaoh to allow the Israelites to be taken out of Egypt. Anything to stop these miserable plagues! Once more Pharaoh proposed a compromise. Would Moses be willing to allow just the men to go? Without an instant of hesitation, Moses gave his answer, an immediate "No." The Egyptian court was astounded. Never had it heard the throne addressed as this man Moses spoke. Moses made no attempt to conceal his disrespect.

Soon an east wind came in powerful blasts like a hurricane of death, bearing on its bosom literally millions of locusts. Once more Pharaoh was humbled. He begged Moses to pray the locusts away. Moses prayed and a west wind was turned loose to blow the locusts into the Red Sea and Egypt was spared. And, as before, the monarch refused to grant liberty to Israel.

Darkness settled down like a thick curtain for three days. Pharaoh offered another proposition which Moses rejected. In a fit of rage Pharaoh told Moses to leave his presence and declared he would kill him if he ever returned. Moses answered: "Thou hast spoken well, I will see thy face no more."

These had been months of agony, but the worst blow to be delivered against Egypt was yet to come. In the eleventh chapter of Hebrews we read: "By faith Moses kept the Passover, and the sprinkling of blood; lest he that destroyed the first-born should touch them." The first-born of Egypt was destroyed by the death angel this tragic night.

This was a memorable occasion in the history of the human race. It came in early spring, a time when the full silver moon shed her soft beams over the land. The moonbeams played gently upon the majestic waters of the Nile. All was silent. Someone puts it this way: "The silence was broken only by the hoot of the owl, the scream of the bittern, the plunge of the monster in the water, or the cry of the jackal on the plains."

The stillness was broken suddenly by a piercing scream of anguish, as mothers rushed out to tell of the visit of the angel of death. "At midnight the Lord smote all the first-born in the land of Egypt. . . . There was a great cry in Egypt." It was a bitter night, but could this experience counter-balance the wrongs that Israel had suffered at Egyptian hands during more than four hundred years of bondage?

Pharaoh did not wait until morning to communicate with Moses and Aaron. He: "Rose up in the night . . . and said, Rise up and get you forth from among my people, both ye and the Children of Israel; and go, serve the Lord, as ye have said. Also take your flocks . . . and be gone."

Moses, directed by the Lord, had instructed each family in Goshen to take a lamb, a firstborn of the flock, without blemish, kill it and put the blood in a basin. Then they were told to dip a bunch of hyssop in the blood and put it over, and at the sides, of their doors. They were then to fix the slain lamb on a stick in the form of a cross, roast it, and eat it in haste with bitter herbs. While doing this they were to be fully clothed ready for flight.

In the twelfth chapter of Exodus we read: "Take every man a lamb . . . without blemish, a male . . . take of the blood, and strike it on the two side posts and on the upper doorpost of the house . . . eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs. . . . thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born. . . . and when I see the blood, I will *pass over* you . . . and this shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generation."

This marks the origin of the Jewish Passover service which Hebrews have observed the world over during these many centuries that have intervened. Jews throughout the earth observe the Passover in April of every year.

At midnight the Lord permitted death to visit every Egyptian household and claim the first born. But the Israelites' homes, where the blood had been applied, were spared. The first born were saved because the blood of the innocent lamb had been spilled in their stead. The blood dripping from above the door, down to the door-base and on both sides, gives a picture of the blood that flowed from the thorn crowned head, the nail pierced hands and feet, of the Lamb of God slain on the cross of Calvary many years later.

During the time that Rome ruled the world she invented this horrible instrument of death, the cross. It was selected so as to produce the most unspeakable torture and to delay the suffering as long as possible. One writer says: "The hands of the victim were stretched wide apart and nailed upon the cross bar at the top of the beam; the feet were then crossed, a heavy spike driven through and fastened to the beam, and thus the weight of the victim hung upon these cruel nails; the wounds being in the extremity of the body were of a character that but little blood flowed from them. The victim did not bleed to death, but hung there in agony beyond words to describe, the object of ridicule and mockery of the heartless mob.

"There are times when every Christian should meditate upon this tragic event, when our Christ bore our sins upon this torturing instrument of death. The sinless Christ hung and died there that we sinners might have forgiveness and the blessing of everlasting life, peace and joy with Him in a world where sin and sorrow can never come."

George Bennard has set beautiful music to the message of the cross:

On a hill far away stood an old rugged cross,
The emblem of suffering and shame,
And I love that old cross where the dearest and
best
For a world of lost sinners was slain.

There was one safe place, that eventful spring

night, and that place was under the blood of the Passover lamb,—the blood dripping from the upper door-post and the two side-posts, in the form of a cross. There is one safe place for us today, and that place is under the blood of God's Lamb, of which the Exodus Passover was but a type.

As the Passover service broke the Egyptian bondage, so also, the blood of Jesus Christ breaks the bondage of human sin and guilt.

As indicated previously, Jews everywhere observe the Passover in April of each year. This is a very important matter to Christians. The Passover was the beginning of the Christian communion service. Jesus observed a regular orthodox Passover the last thing before He went to the cross. Take careful note of the marvelous typology of the Jewish Passover as it is related to Christian doctrine, faith and experience.

Special instructions were given as to how the feast was to be eaten. The whole family was to be present. The men were to have their loins girded and they were to have their staffs in their hands, prepared for the journey. The women and children were to be ready for the trip. All were to have sandals on their feet. The meal was to be eaten in haste. Everyone of the two and one half million Israelites were to be prepared for the journey out of Egypt, and the whole nation was to listen carefully for the first mighty blast of the trumpet.

The modern Passover service begins in Jewish homes at sundown and continues until midnight. On the table there are flaming candles, unleavened bread, bitter herbs, a dish of salt water, a grated apple, wine, an egg, and the shank-bone of a lamb.

The bitter herbs and the unleavened bread are true to the Exodus instruction, but the other items have been added by the Rabbis. It was to be noted also that most emphasis was laid upon the lamb in Exodus, but TODAY NO LAMB IS USED AT THE PASSOVER TABLE.

Jehovah said to use bitter herbs, unleavened bread and the roasted lamb.

Today, the Jews use bitter herbs, which usually consists of horseradish.

Today, the Jews have three loaves of unleavened bread at their Passover tables. Here is a type of the Trinity, but they do not know it. The middle loaf is dedicated to the High Priest in their service. It is this loaf that is broken and each member of the family is compelled to eat a portion. Here is the broken body of Christ (the High Priest), but they do not know it.

Today, the Jews have salt water on the table, and this reminds them of the tears shed by their fathers in the brick-fields.

Today, the Jews have grated apple on the table, which turns the color of brick after it stands for a while.

Today, the Jews have wine on the table, and it was of this that Jesus sipped just before He went to the cross; it was a type of His blood, and from this we get the wine at our Christian communion tables.

Today, the Jews have an egg on the table, which is to them a type of resurrection, since there is life, potentially, in the egg.

Today, the Jews have a shank-bone on the table, which reminds them that "with a strong arm God delivered them out of Egypt"

No Rabbi attempts to explain why no lamb is eaten at the Passover table today, but this was the most important item of all in the Exodus instruction. *There is no record that a lamb has ever been used at a Passover table since Jesus observed the service with His disciples.* He fulfilled the type, as God's Passover Lamb, "slain from the foundation of the world," and there is no record of a lamb having since been used.

Today, the Jews have one empty chair at the table, reserved for the "coming one"—the Messiah. A cup of wine is placed by the empty chair at the table which no one drinks, and the wine is emptied when the service closes at midnight. It was this empty chair which Jesus occupied as He conducted service for His disciples before He went to Calvary.

Two and one half million Israelites observed the first Passover service, and were then organized into great columns for the eventful march out of Egypt. There was fire in every eye and elasticity in every step; courage in every soul, and every heart was dancing with divine laughter; every tongue had a song. Good-bye Goshen!

How marvelous were the dealings of God with ancient Israel! What a tragedy that this people should have stoned the prophets, rejected the truth and instigated the great conspiracy that resulted in the crucifixion of the Son of God! The present hour finds them in spiritual darkness and this, their last great apostasy, will not end until they give the world its last dictator, the personage who is known to students of the prophetic Word as the Beast, the Antichrist.

It has been correctly explained that today there are three kinds of Jews—the Orthodox, Reformed, and Apostate.

The first group represents the old fashioned pious type who still look forward to the coming of Messiah. The second group includes the heretics who are about the same to Jewry as Modernists are to Christianity. The third group take in the dangerous criminals against society; they are the radical Socialists, the Communist leaders who are plotting the destruction of Gentile governments, Christianity and civilization; they are the real "Christ-haters."

We receive by a knowledge of God's dealings with ancient Israel, a clearer understanding of what Jesus Christ did for us. By accepting His blood sacrifice as personally for us we will love to sing:

When Israel out of bondage came, a sea before them lay,
The Lord reached down his mighty hand, and rolled the sea away.
Then forward still, 'Tis Jehovah's will, though the billows dash and spray;
With a conquering tread we will push ahead, He'll roll the sea away."

At Mount Sinai

THE LORD God from the top of Sinai, which was covered with a thick cloud, proclaimed the Law that the people brought upon themselves by their quibbling human shortcomings. Amidst flashing lightning, thunder, and much smoke, a voice as of a trumpet became so loud that the Mount seemed to quiver and quake as the Ten Commandments were given from God to man.

Like lengthened temple towers, the lofty precipitous mountains of red sandstone and beautiful granite, stand high in the region of Sinai to puncture the clouds and fill the camp of Israel with awe and adoration. The rugged mountain outline could not fail to remind one of the majestic corridors of some vast temple. The pillar of cloud above their heads like a temple canopy, seemed at this time, to be leading them into a great out-of-doors place of worship where they were soon to experience a revelation from the Most High. Moses directed the stately march.

Awful silence, empty desolation, wild open space, lofty peaks, desert sands, jagged rocks—this was all there was to welcome the approaching army, but an atmosphere of expectancy existed throughout the camp. Somehow all Israel knew that some great dramatic event was about to take place which would influence the history of the world.

This location was the spot which Jehovah selected for unveiling the Law and the Ten Commandments. The camp of Israel remained at the base of Mount Sinai for several weeks, while the drooping cloud which always guided them, hid the upmost peaks from their view. Such was the scene chosen for the giving of the Law.

Exodus 19:9-11, "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people

may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord. And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai."

For a moment, let us look at the world as it was when Moses appeared on the scenes. At the time of the Exodus from Egypt the human race was in the grip of idolatry. This is the way of the world. A man must have his idols. He has them today. He worships his idols more than he does his Maker.

The majesty of God was revealed suddenly in the outburst of thunder and lightning. Fire played from peak to peak and many mysterious voices were heard. Dazzling lightning pierced the pitch darkness while clapping thunder broke the desert silence. Later there was a long trumpet blast, swelling louder and louder until the hills echoed long and loud. The sound gradually wasted away like a monster pipe-organ with dying tones dwindling off in the distance. Smoke and flame, like some gigantic belching furnace leaped from the top of the mountain resembling an exploding volcano, while an earthquake shook it to the foundations. Moses had warned the people that if any man or beast touched the mountain they would die. He also warned the people that they should not even gaze on the bright light that surrounded the mountain's peak.

Moses alone was called to the top, because of the purity of his heart and the uprightness of his character. "Blessed are the pure in heart for they shall see God." "Moses went up unto God."—Exodus 19:3. He received and he gave. This is the way of soul growth; *receive* from God in blessing and *give* to the world in service. "Moses went down from the Mount unto the people."—Exodus 19:14.

The ten words (Commandments) of the Law were spoken. Once more Moses ascended to the top and this time Joshua and the elders were permitted to accompany him a part of the way.

He remained forty days and forty nights and this time he was given exact plans for the erection of the Tabernacle of the Wilderness.

The sixth time Moses returned to the Mount we find him pleading in behalf of his people. How earnestly! In Exodus 32:32 he even offers to be blotted out of God's book of life if necessary, if only the Children of Israel can be spared and their sin atoned. He loved his people deeply.

For the seventh time, we find him climbing the mountain and this time he is carrying two tablets of stone. Again he descends to the people, and this time with a shining face. He had been with God; his countenance was therefore illuminated. He was never the same Moses again. Henceforth, he was to be clothed with a supernatural grace, and even a greater beauty of life and character. For him, his Mount experience meant glorious spiritual victory. Thank God for the Mount of illumination where we may go and pray and commune with God.

We read that the face of Moses was lighted with the glory of God. It was a "glow-ry." Moses, however, was not conscious of his own beauty. That is the way with true Christian beauty. We read: "Moses wist not that his face shone." He was glorious to all eyes except his own.

Moses knew God. Moses talked with God. Moses communed with God. Think of it,—there was nothing between Moses and his Lord. No secret sin kept Moses away from God. No impure thoughts, no base desires, no wicked impulses, no greed. Through him, God could give divine revelation to the world.

True Christian excellence is as unconscious as the beauty of Moses. Whenever Christian beauty and grace become self-conscious, its charm is lost. Beware of the one who talks about his own goodness. The man who boasts of his shining face is usually a counterfeit.

To be really Christ-like is to be selfless. "Moses wist not." The true Christian realizes that any virtue which he may possess is not something of himself,

but it is a gift from God through grace. He realizes that he is only the channel, the avenue, the medium of expression which God is using. He realizes that the virtue is not in himself, but that true Christian virtue is in the Spirit of Christ which lives and works and moves and shines through him.

The great moral code given at Sinai became not only the basis of the dispensation of Law, not only the legal foundation of ancient Israel, but it also became the basis of all subsequent law and jurisprudence and stands today an infallible Gibraltar for good government. Any individual or nation that builds a philosophy of life out of harmony with the Ten Commandments will suffer sooner or later.

To Exodus 20:3-17 we turn for the Ten Commandments:

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

"And shewing mercy unto thousands of them that love me, and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the sabbath day, to keep it holy.

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh

day: wherefore the Lord blessed the sabbath day, and hallowed it.

"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

While Moses was gone up into the Mount to receive Law, the people broke the first commandment by making a golden calf, Apis, and worshipping it. They had such an empty feeling within themselves because they had failed God that they set up this golden idol to satisfy the inevitable urge toward worship.

When Moses came down and saw what the people were doing he was filled with such righteous indignation that he threw the tables of stone to the ground, breaking them. This was as a testimony that in breaking the first commandment they were guilty of having broken the whole law, for it is written: "Whoso ever shall keep the whole law and yet offend in one point, he is guilty of all."

Moses did not take up the broken law and bid the people keep it. He saw the people could not keep the Law and knowing that they needed Atonement, he returned to the Mount to make intercession before the Lord for his people.

It has been remarked that Moses offered to give his life for his people as an Atonement for their sins. God could not accept him for Moses was not the Lamb without blemish. The Lord gave Moses the law written on other tables of stone and ordered that they

were to be in the keeping of Aaron, who was to be made the High Priest.

It was under these circumstances that the Tabernacle in the Wilderness was built and set up, that the Lord might dwell in the midst of his people, keeping them from the condemnation of their own inevitable failure.

Moses asked for those who were on the Lord's side to come to him. The sons of Levi came, and by Moses' command they slew three thousand idolaters. There were good Jews and bad Jews in the time of Moses the same as there are today. God could not dwell in the midst of sinful people except through a blood atonement. It is written: "Without shedding of blood is no remission." Neither could a sinner approach God except by blood sacrifice.

Moses was instructed to institute Aaron, his brother, in the position of High Priest, and his sons were appointed to help him. The Israelites were to bring a sacrifice to the priest. These sacrifices were to be the firstlings of their flocks.

When an Israelite brought a sacrifice to offer, he was testifying that he had sinned and was worthy of death but he continued to live because of the victim slain in his stead.

Continued repetition of such offerings proved that the blood of these many sacrifices did not do away with sin. They only pointed to the coming of a "finished work" which would later be able to break the bonds of sin and guilt. This was a prophecy and a promise, of the Lamb that would be found, Whose shed blood would offer eternal salvation to all who would acknowledge Him as their Vicarious Sacrifice.

Jesus Christ was the "Lamb of God, slain from the foundation of the world." His blood was shed for the remission of your sin and mine. We will do well to meditate upon the following Scriptures:

"Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law.*" 1 John 3:4. "Blotting out the handwriting of ordi-

nances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." Colossians 2:14, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:2.

Manna in the Wilderness

"AND the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." Exodus 13:21.

In this way the Lord led them across the Red Sea, through the wilderness, and to Mount Sinai. Israel, freed from bondage, was on her way to the promised land. The people were soon complaining and failing in obedience to Moses whom God appointed to lead them.

The peninsula of Sinai, on which Israel was camped and which was to be for forty years a schooling to them, is one of the wildest, grandest, barest spots in the world. It has been called: "a tangled maze of mountains, piled in inextricable confusion." Stretched out between the Red Sea and the mighty citadels of rock there is a level gravel plain; and as one begins to climb, one sees the rugged, jagged outline standing out against floating clouds and the blue-purple background.

Brilliant sandstone, purple granite, grey hills! The first weeks of the wanderings were spent along the shores of the Red Sea, on the sandy plain. One writer assures us that: "Nearly everywhere, there is a thin, it might almost be said a transparent, coating of vegetation." No doubt there were in those days Arab descendants of Ishmael to be seen here and there, feeding their flocks. In Psalms 65:12, David speaks of "pastures of the wilderness."

No doubt Israel's mind was in a whirl. The change

was so sudden and the contrast so great! How unlike Egypt and Goshen was this new land of Sinai! No brick-fields! No Egyptian gaily, festivals, pagan temples, pyramids, no sphinx, pageant, song, dance, frolic or feast! Sinai was quiet, composed; Egypt was nervous, moving, rapid, and tense.

God has a way of working "all things" together for the good of those over whom He is watching. Things may seem to go wrong for a time, our environment may seem upset, pain may fill the heart and anguish the soul, tears may glisten down cheeks, but if you are given unreservedly to Him, unseen spiritual forces will work in your life that will produce a deep sense of peace in the soul. If things go wrong, you are just going to school, that's all. Israel attended the University of Sinai forty years. Dwarfed spirits some times need desert experiences to build soul muscles.

"Then the Lord said unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day." Exodus 16:4.

First there came a visitation of quail. We read: "Quails came up, and covered the camp."

Next came an act of grace which is full of meaning because of its wealth of typology pointing ahead to the coming of the true Bread of Life, which is Christ. "And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna." Exodus 16:14,15.

We can imagine Moses smiling broadly, kindly, sympathetically, as he says: "This is the bread which the Lord hath given you to eat."

The face of the desert must have been beautiful when covered with manna. This food was a type of the Christ Who came to make the desert of human nature beautiful.

Moses gave instructions that none of the manna

was to be held over until the next day. Notwithstanding the instructions, some of the Children of Israel in their selfishness and limited faith, tried to put away supplies in vessels, fearing that at some future time they might run out of food again. They were afraid to trust God. During the night, the stolen manna began to breed worms, and a terrible odor ascended from Israel's black tents the next day.

But early the next morning there was another fresh supply of the same wonderful substance which looked so much like frost crystals that it painted the face of the desert white. Again the Children of Israel were supplied with manna and their needs were met for the new day.

The spiritual experience of some people is like that day-old manna must have been. They are living in the past. You have heard them repeat in prayer-meeting the same testimony that they have been giving for the last twenty years, and you know exactly what they are going to say before they start. Their manna is stale. God has a fresh, new, wonderful experience for us every day that we live. Yesterday is gone; look at tomorrow; it holds a challenge and a blessing for you.

We will never know what manna was made of. The Children of Israel, while in Egyptian bondage, in the five hundred years gone by, had feasted on flesh pots, garlic and highly seasoned foods. As common slaves they had eaten polluted flesh. Their diet during their bondage had been wretched and poisonous. Their stomachs were no doubt in bad condition. Their physical vitality was low. Physically, they were unfit for desert travels. Their flesh was weak. Their blood was impure. They were full of those diseases which characterized ancient Egypt. Exodus 15:26 refers to Egypt's miserable sicknesses. Sin breeds disease.

This nourishing substance was probably the most perfect form of diet the world has ever known. I believe it was needed to build brain and muscle, pure blood, bone tissue, and solid flesh. It was no doubt a substance that produced physical strength and vigor.

It was necessary for God to thus feed the Children of Israel for forty years.

What is even more important is the fact that this wonderful, sweet delicious gift from God was only a type of the supernatural Manna which was to come later. Israel's manna tasted like "Wafers made with honey." It was a type of Christ. Turn to John 6:31-41, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven."

"I am the bread of life."

"I am the bread which came down from heaven."

Christians everywhere pray: "Give us this day our daily bread." It is marvelous to learn to feast upon the living presence of Christ.

The Lord told His disciples: "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." This was a hard saying for His followers and a great multitude turned away and left Him. Jesus was referring to spiritual manna but their

carnal minds would not permit them to understand. Like the Children of Israel, they could not grasp spiritual truth. They thought He wanted them to become cannibals.

The Tabernacle

ONE of the sweetest most revealing pictures of truth contained in the Bible is uncovered by an understanding of the Tabernacle of the Wilderness and the Tabernacle Priesthood described in detail in the book of Exodus, chapters 25 through 31.

The Tabernacle in the Wilderness in its many details of construction was the official dwelling place of God in Israel, but symbolically it is a picture of Christ and a pattern of God's eternal dwelling place. "And let them make me a sanctuary; that I may dwell among them."

In the types, the figures, and the symbols of the Tabernacle we may behold the wonder of our Lord's divine Person, His perfect work, and His coming glory.

"And look that thou make them after their pattern, which was shewed thee in the mount." Exodus 25:40.

Moses was admonished of God when he was about to make the tabernacle: for, "See, saith he, that thou make all things according to the pattern showed thee in the mount." Hebrews 8:5.

On one of his trips to the top of the mountain Moses was given instructions and details as to how to build this wonderful desert structure. Moses brought his mountain-top revelation down the mountain side and into the valley. We may all learn something important here. When things just will not seem to go right; when you try and try, and yet you find yourself down in the valley in spite of your best efforts, it is a good thing to go back in your thinking, cast

anchor again in hope, and pull your mountain experience down into the valley with you. Moses did!

Nothing was overlooked in preparing the pattern. Moses was given the blue-print in the Mount and was careful to follow the specifications. The Lord uses whatever channel that may be at His disposal in revealing Himself to the consciousness of the believer. Moses was familiar with Egyptian architecture. In his mind there was embedded pictures of buildings seen in years gone by, back in far off Egypt. God, therefore, takes Egyptian architecture and builds into it a wealth of symbolism and many spiritual lessons.

Moses got nothing from Babylon—not even the Ten Commandments as some misguided Modernist preachers say. When it comes to the Tabernacle we find that the foundation of its architecture is Egyptian, and not Babylonian.

The Egyptian home was threefold, (1) an open court in the front, (2) a semi-private place to which friends might be admitted and, (3) an innermost center for only members of the family. This was the way the Tabernacle was constructed; an outer area, an inner sanctuary, and an innermost "Holy of Holies." Here also is a type of man's threefold nature:

Outer: Body

Inner: Soul

Innermost: Spirit

Paul said: "I pray God your whole spirit and soul and body be preserved blameless." 1 Thessalonians 5:23.

The primary purpose of the Tabernacle was to reveal Christ. The theme of the Tabernacle was Christ. The message of the Tabernacle was Christ. In it we find Christ unveiling Himself in types, ceremonies and symbols. As one studies this desert structure his understanding of the Redeemer becomes clearer and his conception of Christ's greatness is wonderfully broadened. In it we have a picture of God's whole plan of redemption for a sin-cursed world. The typical teach-

ing presented here shows us the undoing of Satan and the redemptive scheme of our Lord and Master.

We will presently make a trip through the Tabernacle from the outer court, through the inner court into the "Holy of Holies," examine each article of worship, study its construction, observe its excellence and learn several spiritual lessons.

Two men who figured prominently in the construction of the Tabernacle were Bezaleel and Aholiab. Read the fine things Moses said about them in Exodus 35:30-35.

No barbaric structure of crude workmanship was this building. It was a structure of exquisite beauty and richness. Would we understand its construction? Would we ask what kind of curious oriental workmanship was embodied there? These two master workmen came out of Egypt with Moses.

Who has not heard of "the lost arts"? Jeremiah wrote about: "Signs and wonders in the land of Egypt." Who built the pyramids and how? Who made the Sphinx, and why? What we want to know then is: What did Bezaleel know? As for Aholiab, he was only an assistant in Bezaleel's workshop. He was a helper in the same department. The museums of the world and the great collections of antiquities tell some of the story. The museum at Cairo, Egypt holds many secrets.

Efficient workmanship is necessary to produce the kind of artistic equipment which the Tabernacle housed. Numbers 4:14, "Even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it."

The modern kitchen equipment of pans, kettles and skillets is no comparison to the beauty of workmanship and ornamentation of olden times. Modern instruments are made for utility; in ancient times they were made for beauty. We are informed that the Cairo museum holds, for instance, a silver pitcher, beautifully ornamented with a golden band of hieroglyphics; the pitcher's handle is made in the form of a goat try-

ing to climb into the pitcher. Egypt's ancient silver-smiths knew how to do many things that the modern worker in silver would like to know.

God alone knows the answer to the many secrets of the universe. He knows the how and the why of everything.

Because of sin, Israel became captive in Egypt. Such bondage forced real arts of expert workmanship upon this people. In the plan of God such knowledge was necessary for the construction of the Tabernacle.

From a reading of the writings of Josephus and other authentic historic documents we learn that a Godly people with much wisdom and power at one time entered Egypt and ruled for a time. Their authority for rulership was unquestioned for they were endued with supernatural wisdom from an unknown source. They were called Hyksos Kings and were presumably shepherds from the land of Ur of Chaldees. They were men with great scientific knowledge and understanding.

We can not here go into a detailed study of these things but we are convinced that God had made great wisdom available for the working out of His purposes. We know definitely that many details of construction for the Tabernacle were conceived in God's own heart, for were they not according to the pattern of eternal things.

The Tabernacle contained work of beaten gold and this is a rare scientific delicacy. "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat." Exodus 25:18. And thou shalt make a candlestick of pure gold; of beaten work shall the candlestick be made; his shaft, and his branches, his bowls, his knobs, and his flowers, shall be of the same." Exodus 25:31.

We are also told of a golden coffin found in ancient Egypt which is now restored in the Cairo museum. Its five visible sides are not covered with thin sheets of gold as we know gold plates, but it contains great solid plates of beaten gold. Egyptians also knew how to cut such plates of gold into thin, delicate wires to

be woven into garments of blue, purple, scarlet and white.

Egypt was justly proud of her "fine linen." She not only knew how to make it; she knew how to preserve it. In the golden coffin referred to above there may be seen a sample of ancient "fine white linen," used as mummy cloth. Forty-eight times in Exodus, Leviticus, Numbers and Deuteronomy, Moses refers to the choice linen of the Tabernacle. No modern loom ever produced finer linen than these old Egyptians made. Bezaleel knew these secrets. He was therefore a valuable helper to Moses.

"Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and with blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them." Exodus 26:1. "And blue, and purple, and scarlet, and fine linen, and goats' hair." Exodus 25:4. "And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework." Exodus 28:39.

One writer says: "But the most wonderful work which Bezaleel is represented as making for the Tabernacle was certainly the jewelry of the High Priest. The display of jewelry in the museum at Cairo is dazzling in its brilliance. No goldsmith or lapidist in the world today can do such work. The breastplate of the High Priest was an adaptation of the Egyptian pectoral breastplate, so often found in the royal tombs. The workmanship of these pectorals defies all the artists of the world today. It is so delicate in character that it cannot be clearly seen, much less critically examined, without the aid of a good magnifying glass. No such glass has been found in ancient Egypt, and the way in which the artist worked is a mystery. The small figures of birds not over an inch and a half in expanse of wing have feathers worked out separately in gold filigree work inset with gems."

Knowing of the art and skill which Bezaleel possessed, we get an exalted idea of the sublime, physical beauty of the Tabernacle.

The 38th chapter of Exodus gives a description of the gold, silver and brass used in the structure. The estimated value in American money is given below.

Gold: 29 talents, 730 sheckels, or \$ 843,939.50
 Brass: 70 talents, 2,400 sheckels, or 68,740.00
 Silver: 100 talents, 1,775 sheckels, or 195,542.50

Total value of metals: \$1,108,222.00

It has been calculated that 2,347½ square yards of

Linen,
 Goat hair curtain,
 Ram's skin curtain, and
 Badger skin curtain, material was used.

The following articles comprised the interior equipment of the tabernacle:

Brazen Altar
 Brazen Laver
 Golden Candlestick
 Table of Shewbread
 Altar of Incense
 Shekinah Fire
 Holy of Holies.

The following materials were used in the construction of the Tabernacle:

Gold
 Silver
 Brass
 Wood
 Linen
 Goat's Hair Curtain
 Ram's Hair Curtain
 Badger Skin Curtain

The following colors were to be seen in the Tabernacle:

White

Blue
 Red
 Purple

The 35th and 36th chapters of Exodus explain how the enormous quantities of material needed for the structure were provided. Incidentally, it should be remarked that God sets forth on this occasion the method by which His work should be financed. The Bible gives a perfectly worked out system for financing the Gospel program. Everybody, throughout the entire camp, was told to bring something. They did so. Nobody shirked. Everybody brought something and when Moses got it all together he had more than he needed to complete the building. There were no oyster stew parties, parish dances, or rummage sales.

Here we have a real picture of hilarious giving. Everybody gave something; everybody shared the burden and everybody shared the blessing. It is not the Scriptural plan for a few wealthy people to underwrite the expenses connected with the work of the Lord. The Bible plan is to share the burden over a wide number of consecrated givers. Finally, Moses had to pass out word to the people and tell them to quit giving. They followed God's plan of giving and therefore had too much.

"For the stuff they had was sufficient for all the work to make it, and too much." Exodus 36:7.

Many tents of the twelve tribes of Israel nestled at the foot of Mount Sinai. They were pitched round about the oblong Tabernacle which was thirty cubits in length, ten cubits wide, and ten cubits high. Surrounding the Tabernacle was a linen fence supported by sixty pillars of wood with silver tops and sockets of brass. This fence enclosed and constituted the "Court" of the Tabernacle.

The Tabernacle was covered with badger skins, which are ugly in color or perhaps can be better described as having no color at all. The general effect upon the passer-by would be that the Tabernacle had no beauty. It would have held no attraction for an

outsider.

In this, it was like unto Jesus when He hung on the accursed tree. His body was pierced. Blood stains intermingled with sweat, vinegar, and gall, streaked his body. Agony of soul and physical torture took from Him any semblance of a man. He had no beauty to look upon. The twenty-second Psalm describes Him as not even looking like a man. Sin made Him thus, for our iniquity was laid upon Him. He became sin for you and me. And when sin covered the Son of God, He tasted of death. That death was a momentary separation from His father, for God is so holy that He can not look upon sin, or have anything to do with it. Therefore, when Christ became sin for us, God, as it were, looked away from Him.

Darkness passed between the only begotten Son and the eternal Father. It was at this moment that Jesus cried: "My God, My God, Why hast Thou forsaken me," and the very earth was shaken. We are reminded of the Scripture, Genesis 1:2, which reads: "And the earth was (became) without form, and void; and darkness was upon the face of the deep." Certainly Jesus became "without form and void" and darkness hovered over Him because of sin. Like the outside of the Tabernacle, "there is no beauty, that we should desire him." Isaiah 53:2.

God had directed that the inner beauties of the Tabernacle should be covered from the world, for have not the secrets of God been hidden in Christ Jesus since the foundation of the world?

All wooden parts of the Tabernacle were overlaid with pure gold. Gold speaks of the deity and glory of Christ. Silver represents redemption. The wood typifies His humanity.

All supporting pillars rested in sockets of silver. The linen curtains mean righteousness, and certainly the Holy Place of God is fenced in by His righteousness so that "no evil can come nigh thy dwelling."

The Entrance

BEFORE the Tabernacle was constructed, Israel had a "tent of meeting." The tent was situated outside the camp. "And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp." — Exodus 33:7. On one occasion Moses entered the tent alone and "all the people saw the cloudy pillar stand at the tabernacle door" and "the Lord spake unto Moses face to face, as a man speaketh unto his friend." The tent was placed outside of the mammoth camp in a manner that all the people could view it. They stood aghast on this occasion. No one was permitted to enter the tent with Moses except "Joshua, the son of Nun, a young man." Moses loved Joshua dearly because he knew of the influence which this young man would some day wield over the nation.

The "tent of meeting" was replaced by the Tabernacle.

The tent was *outside* the camp. The Tabernacle was *in* "the midst of the camp." The Tabernacle dwelling in Israel was a type of Christ dwelling among men. First, in Old Testament time, He guarded over the affairs of Israel through "the law and the prophets," and second, in fullness of time, He came virgin born, conquered Satan and Hades, and "dwelt among us," "and the Word was made flesh, and dwelt (*tabernacled*) among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:14. He was first *with* us; now, through His Spirit, He is *in* us, even as also the "tent of meeting" was *with* Israel and the Tabernacle was *in* Israel.

The Levites were the keepers of the Tabernacle. This was the sacred trust for which the sons of Levi

were designated. Levi had three sons, Gershon, Kohath and Meria, each of them becoming founders of tribal families. The Gershonites, Kohathites and Merarites cared for practically all of the belongings of the structure. As the United States has its flag, "old glory," so also, each of Israel's tribes had its standard which it carried in marching from place to place over the desert.

In marching, the tribe of Judah headed the procession bearing its standard, which was a lion. This was the tribe from which both David came and Jesus, on His human side, descended. Referring to the coming Saviour, Hosea the prophet called Him the "Lion of the house of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

The first and last books of the Bible refer to Jesus as the "Lion of the tribe of Judah." When father Jacob was laying the foundations of the great Israelitish nation, just preceeding his death, he "called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days."—Genesis 49:1. He outlines the future of each and their tribal descendants.

When he comes to Judah he makes an important announcement. He speaks of a peculiar blessing which meant that Judah was in the blood-line between Eden and the Manger. Jacob said: "Judah, thou art he whom thy brethren shall praise. . . Judah is a lion's whelp: from the prey, my son, thou art gone up: *he stooped down*, he crouched as a lion, and as *an old lion*; who shall rouse him up? The sceptre shall not depart from Judah."—Genesis 49:8-10.

"He stooped down."

"An old lion."

This refers to the embodiment of God in the flesh, the incarnation of the Eternal Son, was the glorious *Stoop* of the Godhead. "Old"—"Judah, yet out of thee shall he come forth unto me that is to be ruler in

Israel; whose goings forth have been from of *old*, from everlasting."—Micah 5:2.

In desert marching, the tribe of Judah, always went ahead, as might be expected. Israel followed the leadership of the tribe which was to produce *the Leader* of the world.

A very important feature to know is that the outer Court had but one entrance, one door. This teaches a great truth for there are so many doctrines taught concerning how to gain eternal life.

It is well for us to ponder upon the following Scriptures in this connection: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." John 10:1. Also: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. "Neither is there salvation in any other." Acts 4:12. All of these Scriptures confirm the truth which the Tabernacle teaches, that there is only one Way of salvation.

As we pass through the entrance into the outer Court we approach a place large enough to accommodate 2,000 standing worshippers; 50x100 cubits or 75x100 feet. The outer Court has no top: above is the canopy of heaven.

The Altar

JUST inside the Court entrance was the Brazen Altar of burnt offering. Here blood was spilt. There was no way to get to the rear of the Tabernacle, into the Holy of Holies, without passing the Altar. After the fall of man in Eden, Adam and Eve made "coats of skins" to provide a covering for their bodies. Animals had to be killed, blood had to be spilt before the covering could be provided. There is no covering for the shame of our sin, there is no garment of righteousness avail-

able, there is no entering of the Holy of Holies, there is no reaching the Brazen Laver of purification, there is no feasting on spiritual nourishment at the Table of Shewbread, there is no Prayer at the Altar of Incense, there is no unbroken communion with God **EXCEPT BY WAY OF THE BLOOD SACRIFICE.**

Exodus 40:6, "And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation."

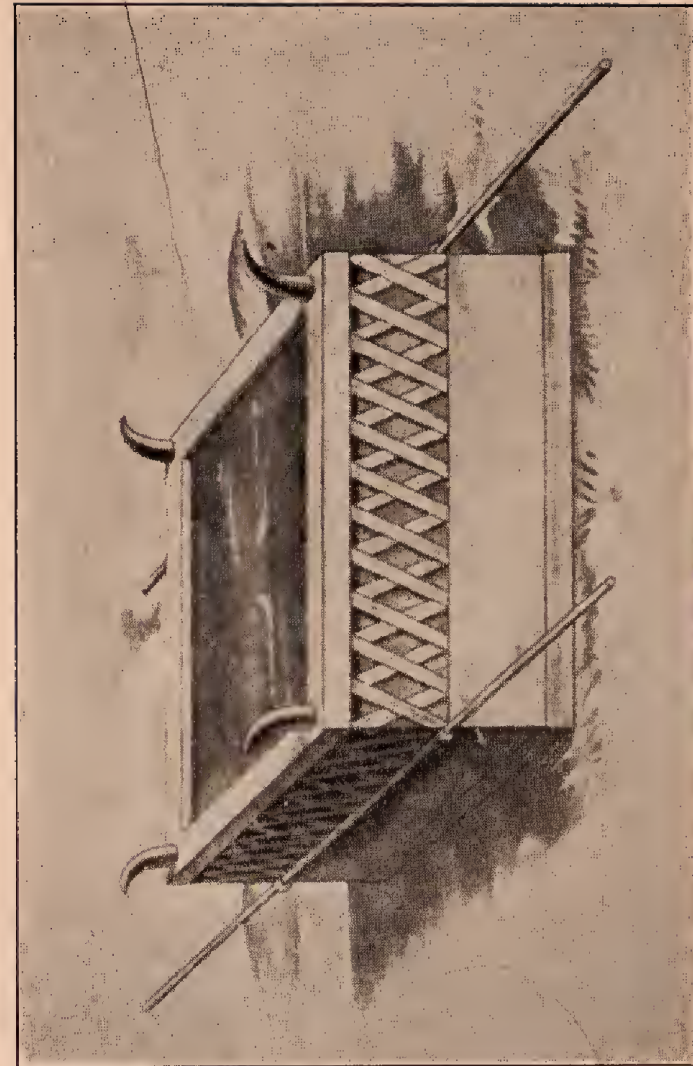
The Altar was an imposing figure, made of Acacia wood, a great horn on each corner with a grate or fireplace on the inside. The burnt offering was a type of the work which Christ "finished" for us. It is a picture of the innocent suffering for the guilty; the just for the unjust. It is a picture of vicarious suffering. It is a picture of Grace meeting the demands of the Law. It is a picture of how we are saved, not by what we *do*, but by what we *accept*. He must die, or we must be judged according to the law. If He dies for us, and we accept salvation as a free gift, the penalty of the Law is paid and we are justified by faith.

The burnt offering was a sweet savour offering unto the Lord. Leviticus 1:9. When the people entered the door of the Court, they brought their offerings to be burnt upon the altar.

Our Lord Jesus Christ died on the cross and His death thereon is declared to be a *sweet savor offering*. It is written: "Christ hath given himself for us an offering and a sacrifice to God for a sweet smelling savour." Ephesians 5:2. This Brazen Altar was of brass. Brass symbolizes judgment.

The Brazen Altar was made by men, at the command of Moses, given according to the pattern and purpose of God shown him in the Mount.

At that time, it is calculated that in the camp there were 603,550 males alone above 20 years of age; this does not include women, children, young men and young women. Suppose that everyone of the males should come, bearing an animal for sacrifice just once a month. Think what a large quantity of blood would



The Brazen Altar.

be spilt! If each brought just one animal a month annually; this would be 7,242,000 a year. After examination was made of the animal at the Tabernacle's door the priest declared it to be the carrier of the sinner's guilt; it was then slain and the blood was sprinkled, the flesh being burned. If this arrangement seems unpleasant and repulsive, remember it typifies the guilt of the sinner for whom Atonement was being made.

The fire was never permitted to go out. Leviticus 6:13, "The fire shall ever be burning upon the altar; it shall never go out." This pictures to us the eternal willingness of God to forgive.

The skin of the animal became the property of the priest. The individual always brought a meat and drink offering to the priest.

The Drink Offering portrays the Holy Spirit; spiritual provision for the believer's need.

The Meat Offering portrays physical provision; healing for the bodily ills of the believer.

The Skin Offering portrays covering,—covering for the sins of the worshipper; the word Atonement actually means "a covering for sin."

The cross of Christ was not merely a Roman instrument for crucifixion made by men, it was the divinely ordained Altar of sacrifice. We are reminded of the time when the plague of serpents was upon Israel and Moses lifted up a brazen serpent on a wooden cross. If those bitten by the serpents looked upon the uplifted serpent they were healed. Notice that Moses' serpent like the Brazen Altar, was brass, a serpent receiving judgment.

The large serpent was capable of destroying the the poison bites of all the little serpents combined. So also Christ, on the Cross, was the One lifted up from earth, Who could destroy all the poison of sin. His blood flowed to the base of the Cross, thereby fulfilling the type of the blood of Israel's sacrificed animals flowing at the base of the Brazen Altar,

paying the price of redemption. Praise His Name!
Now we can sing:

He lifted me up, yes up, out of the miry clay.
He lifted me up, yes up, to walk the narrow way,
He lifted me up, yes up, I'm bound for heaven's shore,
He lifted me up, yes up, to live forever more.

The Place of Cleansing

THE Brazen Laver stood between the Brazen Altar and the door to the Tabernacle. The Laver contained water and was lined with mirrors donated by the women. Here Aaron and his sons washed their hands and feet before entering the Holy Place.

The mirror in Scripture is a symbol of the written Word of God: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." James 1:23,24. "Christ also loved the Church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word." Ephesians 5:25,26.

The Laver, where the washing took place typifies regeneration. Hence the words of Titus: "He saved us by the washing of regeneration."

The Laver in the midst of Israel's camp was proclaiming every day what Jesus said to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." John 3:5. First the sinner sees himself hopelessly lost, mirrored thus in the Word of God. Then he is saved by the "washing of regeneration."

The word Laver in the Hebrew means "like a river."

Solomon appropriated much from the Tabernacle when he built his temple. He had an article not unlike

the Brazen Laver which he called the Brazen Sea. The wise king was loyal to Tabernacle truth. The day his temple was dedicated he sacrificed 22,000 oxen and 120,000 sheep.

Solomon's Sea was ten cubits broad and was placed on the backs of twelve oxen. These oxen stood together, three facing north, three looked south, three east and three west. The molten Brass Sea was filled with water; official worshippers were commanded to wash hands and feet in the cleansing fluid. It is evident that Solomon was following Moses' pattern and likely the twelve oxen were thought of as representing the twelve tribes of Israel. We see in this figure a world outlook for evangelization, north, south, east, west, because the oxen faced in all directions.

Coming back now to the Tabernacle: The Brazen Laver was for washing purposes. Oriental worshippers coming to "Church" hot and wet with perspiration would need such a cleansing place for sanitary purposes, but the meaning of this strange phenomenon reaches far beyond the mere physical aspect.

While the size of Solomon's Brazen Sea is known, the exact size of the Tabernacle Laver remains a mystery. It may have been as large as Solomon's and it is possible that he knew something of its construction which is lost to us today.

As the Christian communion table can be likened unto the old Israelitish Passover, the Christian rite of baptism is similarly duplicated in the Tabernacle Laver.

The description of the Brazen Laver including the reference to "the foot of it" would seem to indicate a bowl or basin above, through which water flowed in and out at "the foot of it." Too bad we do not know more of the details of the size, shape, and water capacity of this interesting vessel! But it was some sanitary arrangement that always kept a stream of clean water flowing in which the worshipper could observe the sacred ordinance. Water is a type of the cleansing, sanctifying power of the Holy Spirit. Washing is an outward symbol of an inner experience.

Undoubtedly Jesus referred to the Laver-cleansing power of the Holy Spirit where it is written: "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John 7:37-39.

It is a sweet consciousness to be able to enter a cleansing experience when it is needed. Notice, the water in the Laver flowed constantly. There is no stagnation in true spiritual living.

The Holy Place

AARON was appointed to the position of High Priest by Moses. He was a figure of Christ. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set at the right hand of the throne of the majesty in the heaven." Hebrews 8:1.

There was really a Tabernacle within the Tabernacle. Beyond the outer Court was this inner Court; it is called the "Holy Place." The Golden Candlestick, Table of Shewbread and the Altar of Incense were in the Holy Place. The Ark of the Covenant was in the Holy of Holies.

Let us notice how this interesting room, the inner Court, of 30x10 cubits, in the Tabernacle area was built. Again we find several priceless types. We shall look first at the walls. The cubit measure given here, stated in terms of feet would be 45x15 feet.

Notice particularly the *Boards* and their arrangement on the sides. They were 15 feet high and 2½ feet wide. On the wilderness marches these Boards were carried from place to place and set up in a portable manner wherever camp was pitched. Josephus

says they were about the thickness of four fingers, perhaps three inches. They were also made of Acacia wood overlaid, or completely covered with Gold. For the first time we see Gold, but this beautiful and precious metal was not to be seen until after we had passed the blood sacrifice of the Altar of Burnt Offering, and the cleansing of the Brazen Laver. What a beautiful, glistening, blazing sight it must have been to see the dazzling sunlight of the desert playing upon these golden walls.

We have been studying about Acacia wood. It represents the humanity of Christ. In the Altar of Burnt Offering it was covered with Brass, representing the Sinless Man being *judged* for our sins, since Brass means Judgment. But in the Holy Place we see this wood over-laid with Gold, representing His Deity. In the side walls we have a prophetic picture of the perfect blending of the Humanity and the Deity of Jesus Christ. No wonder a feeling of awe would come over the Israelitish worshipper as he stood outside the Holy Place, gazing upon this beautiful site, the thing that he saw denoted the coming of the God-Man into the world.

The deity typified in these walls, namely the coming of God in the flesh, is the same deity that blends into our mortal natures through supernatural regeneration. Paul says: "Put ye on the Lord Jesus Christ." This is what the sweet-smelling Acacia wood did; it "put on" the Gold of deity.

Through the new birth, it is deity that stoops low to contact our natures. Paul again says: "Christ in you the hope of glory." Souls thus saved by supernatural grace, come out of the first Adam and into the Second Adam, they came out of the world and into the Body of Christ. The Holy Spirit shed abroad in human hearts, begotten in the core of human personalities, builds up that great host of believers called the Church. The word Church actually means "the called out ones."

Now notice this: Though the Wall was composed of many parts, many pieces of Acacia wood, it was

so beautifully put together, and the workmen had done their work so well, and the Gold had been placed with such extreme care, that the whole was completely united in a perfect union. Josephus says it was so artistically put together that the wall seemed like one solid piece of Gold. In this sense the Wall represents the unity of the Church, the Body of Christ.

"For as we have many members in one body, and all members have not the same office; so we, being many are one body in Christ, and every one members one of another."—Romans 12:4-5.

Another feature about Acacia wood is the fact that it is very tough. It is not brittle, to be broken easily. It is a type of that element of militant determination in the Body of Christ. The true Church may be attacked by sword, flame, beast, faggot and heresy, but it will not be thwarted. Take careful note of one more thing. In this lovely Holy Place there was no Acacia wood to be seen. It was ALL covered up with Gold. This is the place in God toward which we must all strive, by His grace. Paul reached it. The great Apostle said: "The life which I now live in the flesh, I live by faith of the Son of God."—Galatians 2:20. And again: "For to me to live is Christ."—Philippians 1:21.

We shall pass over the Bars and the Rings and consider briefly the Sockets into which all the Holy Place posts rested.

Read Exodus 26:19. Also, Exodus 36:24-30.

Christ in Redemption is seen as the foundation of the true Church. "For other foundation can no man lay than is laid, which is Jesus Christ."—I Corinthians 3:11. "Upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."—Ephesians 2:20.

All the posts of the Holy Place rested in Silver Sockets, a type of Redemption, except those of the gate which were rooted in the Brass of Judgment.

The foundation was not blocks of wood coated with Silver; it was solid Silver, the element of Redemp-

tion. Nowhere did the Holy Place posts touch the earth. It was lifted out of the earth by Silver; the true Church is lifted above the world by Redemption.

Mention might be made of the Silver Tenons, referred to in Exodus 36:22, which held the Boards to the Sockets, but we pass them over and come immediately to the Curtains which are full of meaning.

Draped over the sides and top of the Holy Place were layers of curtains. On top was the curtain of Badger Skins. "And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins."—Exodus 26:14.

The Ram was a victim of the Burnt Offering. Its blood was used for sprinkling. The worshipper standing in the Holy Place was covered by garments representing Atonement for sin. Without this covering he would not have been justified to stand in such a holy relationship to God. Remember the word Atonement actually means to have your sins "covered." The type is here emphasized by the Atonement coverings above the head of the worshipper.

Holy of Holies

HAVING passed through the center Court and the Holy Place, the curtains are pushed aside for the first glimpse of the Holy of Holies in which the Ark of the Covenant was kept.

The smaller room, in the inner recesses of the Tabernacle, was called the Holy of Holies and only the High Priest, Aaron, could enter this sanctuary. After the death of a sacrificed animal on the Brazen Altar, Aaron took the blood in a basin, put aside the veil which hung at the door, and sprinkled the blood upon the Mercy Seat of the Ark of the Covenant.

In the same manner that Aaron entered the Holy of Holies with the blood of goats, our Lord entered Heaven with His own shed blood. Remember when

Jesus spoke to Mary at the Tomb the morning of His resurrection He said: "Touch me not; for I have not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17. In the evening of the same day, Jesus speaking to His wondering disciples: said: "Why are ye troubled . . . Behold my hands and my feet, that it is I myself: *handle me*, and see; for a spirit hath not flesh and bones, as ye see me have." Luke 24:38,39.

Notice Jesus does not say *flesh and blood*, but, *flesh and bones*. His blood was gone because of His blood Atonement for sin.

Ark of the Covenant

BETWEEN the Holy Place and the Holy of Holies, there hung beautiful curtains which no one but the High Priest was allowed to handle.

There are three arks in the Bible:

Noah's Ark, Moses' Ark, and the Ark of the Covenant.

Noah's was a large floating vessel; Moses' was a small floating vessel. Noah and his family were preserved in the first; Moses, as a small baby was preserved in the second; and the Mosiac Law was preserved in the third. The Ark of the Covenant was a priceless vessel to Israel. Some scholars believe it is still in existence and in modern times it has been searched for by Bible students.

This was the only piece of furniture in the Holy of Holies. It was a chest made of incorruptible wood, laid with pure Gold inside and out. There was a golden ring at each corner. Through these, two staves passed, serving as handles by which the Ark was carried from place to place when the Tabernacle was being moved. If the cloud moved, the High Priest knew that the Lord wanted to direct Israel to another place and they followed the overshadowing cloud.

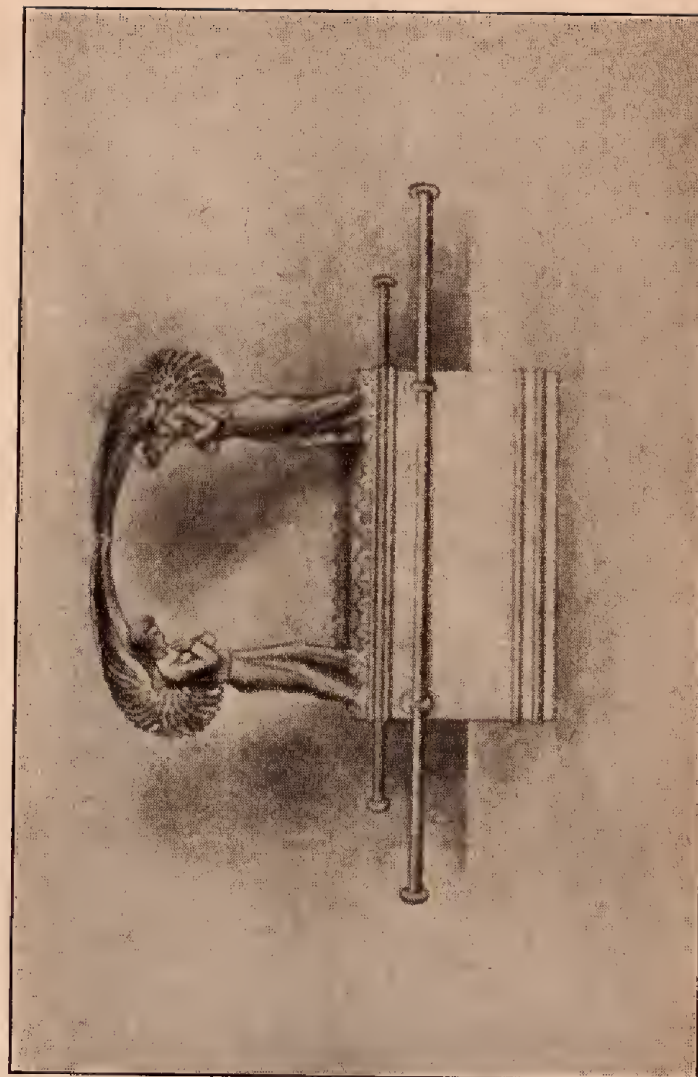
It was called the Ark of the Covenant because it contained the tables of the Law, the covenant into which the people entered at Sinai when they repudiated the Covenant of Abraham which was the covenant of grace that had brought them out of Egypt. It contained also the golden pot of Manna, and Aaron's Rod that budded.

The Mercy Seat was a slab of Gold covering the top of the Ark. Each end of this golden lid formed into a golden Cherubim. These two Cherubims faced each other with bowed heads and each had two overshadowing wings. Hezekiah prayed: "Oh Lord of Hosts, God of Israel, that dwellest between the Cherubims, Thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth." Isaiah 37:16.

The Ark was a perfect symbol of Jesus Christ as the enthronement of God in humanity. "In Him dwelleth all the fulness of the Godhead bodily." Colossians 2:9. Right here let us quote word for word a paragraph from Dr. I. M. Haldeman's book, "The Tabernacle Priesthood and Offerings":

"All the forces of the universe were concentrated in the marvelous body of our Lord; a body more resplendent in its essential glory than all the stars, the suns and systems in the endless spaces. All the operation of all the energy in the universe proceeded and came forth from that body. When He spoke it was with the same accent with which in the beginning He had spoken the universe upon its course. The miracles He did were of the same ease with which He had hung the earth on nothing. Realize that He was the Creator of all things, and the fact that He raised the dead, trod the waters beneath His feet, and held back the storm flung waves of Galilee should neither amaze, nor be disquieting to the weakest faith. That He was God above explains Him. The Ark had the law hidden in the heart of it. Our Lord Jesus Christ had the law hidden in His heart. 'Ye believe in God, believe also in me.'"

John 21:25 reads, "And there are also many other



The Ark of the Covenant.

things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

The Philistines were an energetic, warlike people of the out-of-doors. They hated the Children of Israel and watched for every opportunity to attack them. They were a type of the world in its relationship to the true Church. As the world persecutes the Church so did the Philistines torture Israel. But, when Israel's heart was pure and her conscience was clean toward God, she could take the Ark out into the battlefield and defeat the Philistines with ease.

The Philistines learned of the strange power of the Ark and resolved to capture it. In the fourth chapter of First Samuel we have the history of that tragedy at Apek in which 30,000 Israelitish soldiers were killed. The Ark was finally brought to the battle field, but too late, and the Philistines carried out their plan to steal it. This was one of the saddest days of Israel's history. The Philistines took it triumphantly to their great and powerful city, Ashdod (the word means "a fortified place").

Dagon was the national god of the Philistines. They had this idol in Ashdod, where a temple had been erected for him. Into this pagan temple they took the precious Ark of the Covenant. First Samuel, fifth chapter, tells what a curse the Ark brought upon the city. The sacred vessel had been put right beside of old Dagon, and when the Philistines awakened next morning the keepers of the temple found that during the night Dagon had fallen from his position and was lying on his face, sprawled out on the floor. Moreover, his head and hands had been "cut off" in the tumble. They picked Dagon up, patched him together, and set him up again, but all the Philistines knew that Israel's Ark of the Covenant possessed a power superior to their idols.

People began to die all over Ashdod, so they removed the Ark to Ekron, but conditions were no better. Finally, realizing that they were under a curse, the Philistines were glad to get rid of it. They sent

it back to Israel with an offering to compensate for the injury caused.

We are reminded, in this extraordinary circumstance, of what a strange and mysterious vessel of the Holy of Holies it really was.

The Veil

A VEIL hung at the door of the Holy of Holies, hiding the Ark of the Covenant from the Holy Place. This veil was of blue, purple, scarlet, and fine twined linen, with Cherubims embroidered on it in gold. This was the inner veil.

Before the High Priest could enter the Holy of Holies, he sprinkled blood in front of the inner veil. The High Priest also sprinkled the blood of the sacrifices on the Mercy Seat. No good thing from God could reach His people except as it went out from the Ark through the blood. Recall the account in Second Samuel, the sixth chapter, of how fifty thousand and seventy men fell dead when they looked into the Ark without a blood sacrifice having been made for them by the High Priest. This should be a genuine warning to those who are tempted to believe in some false philosophy that would grasp for heavenly things without being first washed by the redemptive blood of the Lord Jesus Christ.

A religion without blood is a false and dangerous religion.

Israel retained the physical design of the Tabernacle in Solomon's temple, and also in later temples of worship. When Christ came to earth, the temple in Jerusalem had a Holy of Holies as well as a veil which separated it from the Court.

A strange thing happened in the tragic hour that Jesus hung on Golgatha's Cross. Matthew was careful to record the incident. He says: "Jesus, when he had cried again with a loud voice, yielded up the ghost."

—Matthew 27:50. This explains an important event in connection with Christ's death. He "yielded up the ghost"—that is to say, He laid down His life. In the Greek text, the phrase actually means He "dismissed His spirit." He died by His own will and of His own accord. He died as no other man ever died; He died willingly and virtually said to Himself: "It is enough." His actual words were: "It is finished." This confirms His previous declaration: "No man taketh it from me, but I lay it down of myself."

He died willingly, gladly, for the sins of the world. He was God's Lamb, fulfilling all Mosiac types; Oh, that Jews everywhere could be brought to see this! What a turning to God there would be among them! Some day they will understand. They will see Him when the scales are lifted from their eyes. But today they are blinded. On that cruel Cross, Jesus was fulfilling the type observed for centuries by Jewish high priests who sprinkled blood in the Holy of Holies.

Now continue reading from the pen of Matthew. This faithful writer says: "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." —Matthew 27:51. No sooner had Christ cried: "It is finished," then the trembling temple in Jerusalem experienced one of the strangest events known in human history. In the falling of that beautiful curtain which had always separated the Holy Place and the Holy of Holies, God was revealing that Jesus Christ had completely fulfilled the last type of the Wilderness Tabernacle.

The rending of this veil signified that believers thereafter had access to the very, living presence of God. The book of Hebrews is an unfoldment of Tabernacle symbolism. The writer says: "But into the second (Holy of Holies) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." —Hebrews 9:7.

It is evident from the following words that the writer also understood what has been brought out

about the rending of the veil. He continues: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, BY A NEW AND LIVING WAY, which he hath consecrated for us, THROUGH THE VEIL, that is to say, his flesh: (the veil was a type of Christ's humanity) and having an high priest over the house of God: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Brazen Laver)." —Hebrews 10:19-22.

Shekinah Glory

THE Shekinah Glory of God could not shine directly upon anything imperfect. A protecting veil was necessarily placed between. When Moses came down from Mount Sinai, his face was so shining with glory resulting from direct communion with God that he had to be covered with a veil to protect the Israelites. They were so carnal, had the light of God shone upon them, they would have probably died instantly.

And now, with our eyes fixed upon the Ark of the Covenant, located in its usual position in the Holy of Holies, we observe a sweet and tender glow of mellow divine light ascending upward. This light always burned when the Ark was in the Holy of Holies. The word Shekinah actually means: "That which abides." It is a Hebrew term denoting the presence of God among His people. It is the fire of the burning bush, the pillars of fire and cloud over Israel's head, the fire of the Holy of Holies, and the fire of the human heart in which Christ dwells.

"FOR OUR GOD IS A CONSUMING FIRE." Hebrews 12:29. He burns the dross out of the surrendered heart, "Blessed are the pure in heart for they shall see God." There is a precious Shekinah-consciousness available for the saint which will bring

the white fire of holy illumination to the depths of the soul; there in the deepest heart, the Holy of Holies of your being, God will live, love, reveal, guide, protect, heal, bless, direct your life.

It is the God consciousness of Shekinah Glory that we should seek above everything else; this experience awaits us just beyond the rent veil, for Jesus, in His death has torn aside everything that would seek to separate us from the Father. Jesus is the fulfillment of the Mosaic Law. "God was in Christ reconciling the world unto himself."—II Corinthians 5:19.

The Altar of Incense

THE Altar of Incense stood directly in front of the inner veil. It was made of incorruptible wood overlaid with gold, depicting the humanity and deity of Christ.

It had four horns upon its four corners. Horns in the Scriptures signify something to which we may and should hold fast. Sweet incense was to be found upon the altar morning and evening. The burning of the incense upon the Golden Altar was to be continual. Incense is a symbol of prayer. Incense on the Altar was offered by Aaron the Priest. Our prayer life should be continuous. "Pray without ceasing."

Christ is our Intercessor! "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24. Jesus prayed unto the Father regarding His own: "I pray not for the world, but for them which thou hast given me." John 17:9. Christ may not have prayed for us to have the things we wish, or think we need, but He did pray to strengthen our faith, if we can judge by the way He prayed for Peter: "I have prayed for thee, that thy faith fail not." Luke 22:32.

Spices and perfumes made the incense of the Altar sweet smelling. Sprinkled blood from the Brazen Altar gave value to it. The fervor and consecration of our hearts perfumes our prayers to God but the fact that our hearts have been cleansed by the blood of the Lamb gives the guarantee that our prayers will prove effective.

That our prayers are important before God is shown by the Scripture: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. Revelation 8:3. No prayer can reach the Father except through our Mediator, Jesus Christ, Who is our High Priest at the right hand of God. "No man cometh unto the Father, but by me." John 14:6.

The Table of Shewbread

THE Table of Shewbread sat on the northern side of the Holy Place. It was made of Acacia wood overlaid with gold. On this table were twelve loaves of bread. Old bread was to be taken away and new bread placed there every Sabbath. It was to be eaten by the priestly family. It is called the "Continual" bread.

The term Shewbread means "Bread of the Presence." The twelve loaves of bread were a continual memorial to the Lord of His covenant promises to the twelve tribes of Israel. Jesus chose twelve disciples to be representatives and heads of His church. "We being many are one bread (that is, one loaf)." I Corinthians 10:17.

As the Table and Bread were regarded in the Tabernacle as one and the same thing, so also is the Church and Christ regarded as one body. "For as the body is one, and hath many members, and all the

members of that body, being many, are one body: so also is Christ." I Corinthians 12:12. The Table upheld the loaves. Christ upholds the Church. The Table was the medium of uniting the priestly family. Christ is the medium of uniting the members of His family. The bread was the daily food of the priestly family. So also Christ is the daily food and spiritual nourishment of His people.

The Israelitish loaf of bread was round and flat, and was baked upon the hearth of the individual home. Anything round has no beginning and no end. Christ is the eternal loaf of divine Bread from the hearth of God, broken for us. Only by becoming actual partakers of the Bread of Life can we appropriate His divine nature, making it a part of ourselves.

The priestly family kept in constant and intimate touch with one another around the Shewbread Table. So also, we of the Church will love one another with divine love as we become partakers of the same Bread from the same Table.

The Golden Candlestick

ON THE south side of the Holy Place stood the Golden Candlestick. It was beaten by hand out of pure Gold. It was both a light and a light bearer. It had a center branch which was an extension of the center shaft. Six branches came out of this shaft. three on each side. There was no natural light within the Tabernacle and the priest could only fulfil the service of God as he walked in the light provided for him.

The importance of this object of worship is brought out in the fact that it contained a talent of beaten Gold, the value of which was approximately \$30,000.00. It was beaten and wrought into careful shape and design. Like God's saints, it was "made perfect through suffering."

Oil, especially prescribed by divine instructions, was used in the Candlestick. "And thou shalt command the children of Israel, that they bring thee pure oil, olive beaten, for the light, to cause the lamp to burn always." Exodus 27:20. Oil was for anointing. "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38.

The seven lamps speak of the light shining through the Church of Christ, with Christ, the center shaft, shining in the midst of His Church.

The seven shining lights also depict the seven attributes of the Holy Spirit: The Spirit of Holiness, Love, Grace, Christ, Life Eternal, Wisdom and Glory. These attributes should be found shining forth as spiritual fruits from every individual Christian believer. We are expected to radiate His light to the world.

After His resurrection and ascension, the Lord Jesus Christ appeared to John on the Isle of Patmos. John saw Him walking in the midst of seven golden candlesticks. Then John was told: "The seven candlesticks which thou sawest are the seven churches." These were the early churches which had been established in Asia Minor.

The seven lamps of the Tabernacle cast their light upon the central shaft and revealed the wealth, the beauty and the wonder of it. "And the Lord spake unto Moses saying, Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick." Numbers 8:1,2.

The work of the Church in the world is to shine so that Christ may be seen in all the wealth, beauty, wonder and glory of His person and work.

"And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work." Numbers 8:4.

Certainly Christ was bruised and battered and beaten for our iniquities. Nails were hammered through the palms of His hands and feet. He was

wounded and broken for us. He was shapen by iniquity until the infinite purpose of God could be understood because of Him.

So also we know that: "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Romans 8:16,17. The Christian can therefore sing:

" 'Tis so sweet just to know that along life's way
Jesus walks by my side all the live-long day,
And He knows when the shadows begin to low'r,
And He whispers His love to me o'er and o'er."

It is wonderful to understand that because the Candlestick, Christ, was beaten, so also we, the branches, must be beaten into golden branches. "I am the vine, ye are the branches" John 15:5. Should we wonder then at our sufferings, and hardships, by which we are being beaten into golden candlesticks, shaped into lamps worthy to contain the oil of the Holy Spirit by Whom we shine forth the light of our Lord Jesus Christ.

We do well to meditate upon the Scriptures: "God is light, and in him is no darkness at all." I John 1:5; "Now are ye light in the Lord: walk as children of light." Ephesians 5:8; "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7.

The Hangings

THERE were three special curtains at the three entrances, one at the gate of the Holy Place, one at the entrance of the Tabernacle, and a third hung from the four pillars between the Holy Place and the Holy of Holies. We have already studied about the last one which was designated as the Veil. The cur-

tains were made of fine twined linen with blue, purple, and scarlet color, wrought in with needlework.

The color blue represented Christ's heavenly work; that which He did that affected directly the eternal heavens. God made a covenant promise with Abraham that from his loins there would come both an eternal heavenly seed and an earthly seed. Jesus Christ was Seed of Abraham. Those born of the spirit of Christ by way of the new birth are transformed into eternal seed and fulfill God's promise to Abraham: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore." Christians are Abraham's descendants, through Christ, "as the stars of the heaven."

The color scarlet represents the blood sacrifice made for the remission of earthly sins. Any artist knows that if he mixes the colors blue and scarlet, he will have the color purple which stands for Royalty and Kingship. Jesus Christ is Lord of Heaven and King of earth.

The twined linen typifies His righteousness interwoven in all His works.

In the Hanging at the gate of the Holy Place, Christ is pictured as "The Way." "I am the way . . . no man cometh unto the Father, but by me." John 14:6.

In the Hanging at the outer entrance of the Tabernacle we have Christ as "The Truth".

The third Hanging, the Veil, is a symbol of Christ as Life, hence making the three-fold statement of Jesus apply: "I am the *Way*, the *Truth*, and the *Life*." For certainly, we have "promise of life in Christ Jesus." II Timothy 1:1.

Two marvelous Scriptures regarding eternal life in Him are: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (For the Life was manifested unto us.)" 1 John 1:1,2. "And this is the

record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." I John 5:11,12.

The two other Hangings were beautiful, but the Veil separating the Holy of Holies from the Holy Place far surpassed the others in splendor. It was resplendent with glorious color. The embroidering of spun gold Cherubims were awe inspiring and mysterious.

The Gate of the Court

THE Court fence surrounding the Tabernacle consisted of sixty pillars, twenty on each side, and ten at each end.

Every detail of these pillars has a spiritual meaning. The numbers are very significant, but at this writing many details have not yet been revealed or definitely comprehended by the best Bible scholars. This makes the Word of God more precious, for we understand that some of the ways of God are past finding out.

We know that the mind of man can not comprehend the things of God, and where a Scripture has not been definitely revealed to one and confirmed by other Scriptures, it is unwise for us to speculate or to privately interpret.

Four pillars formed the Gate of the Court, which was at the center of the eastern end. These four pillars illustrate the fourfold Sonship of our Lord Jesus Christ.

First: He was the Son of David. The book of Matthew gives a record of the genealogy of Christ as the Son of David and the Son of Abraham. As the Son of David, He is heir to the throne of David. He will occupy this Throne during the Millennium. "He shall be great, and shall be called the Son of the

Highest; and the Lord God shall give unto Him the throne of his father David." Luke 1:32.

Second: Jesus Christ was the Son of Abraham in that He was the promised Seed to Abraham. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Galatians 3:16.

The Lord made a Covenant with Abraham that the land between the rivers Egypt and Euphrates would belong to his seed. Christ as heir of Abraham is owner of the land of Palestine. Read Genesis 15:18. Jesus will literally dwell in Jerusalem and reign on this planet for one thousand years. "The name of the city from that day shall be, The Lord is There."

Third: as the Son of Man, He will execute judgment upon the earth. "And hath given him authority to execute judgment also, because he is the Son of man." John 5:27. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

Fourth: He is the Son of God. "His Son, whom he hath appointed heir of all things." Hebrews 1:2.

The four Gospels also proclaim His fourfold Sonship. In Matthew, He is King. As the son of David, He makes His triumphal entry into Jerusalem to offer Himself as King. Later at an appointed time just previous to the Millennial Age He will be proclaimed to all the world as King.

In Mark, He is pictured as Servant doing the service of forgiving sinners. This fulfills Isaiah 52:13, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high." "The Son of Man hath power on earth to forgive sins." Mark 2:10. And because He had this power, He came to serve mankind.

In Luke, as the Son of Man, He is seen executing judgment on the nations and bringing to an end the "times of the Gentiles" "And then shall they see the

Son of man coming in a cloud with power and great glory." Luke 21:27.

In John, we behold Him as the Son of God; and as very God. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. "Thomas answered and said unto him, *My Lord and my God.*" John 20:28.

The Foundation

EXACTLY one hundred sockets of silver were the true foundation of the Tabernacle. There were two sockets under each of the forty-eight boards and four under the four pillars of the Veil. How important is it to have a sure foundation. How perfect in its symbolism is the foundation of silver sockets. The number was one hundred per cent perfect!

A half shekel of silver was required of every Israelite from twenty years old and upward. "And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil, and hundred sockets of the hundred talents, a talent for a socket." Exodus 38:27. The silver sockets symbolize the precious redemptive price paid by our Lord. "Ye are bought with a price", 1 Corinthians 6:20. We sing:

"Bought with a price, not of silver and gold,
Bought with a price of value untold,
'Tis the blood of Jesus, shed on Calvary,
Purchased my redemption and set me free."

"Ye were not redeemed with corruptible things, as silver and gold. But with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Peter 1:18,19.

The word "precious" means costly. The blood of Christ was costly, as it was shed drop by drop. From His body He sweat great drops of blood in the Garden

of Gethsemane. From His brow fell drops of blood when the cruel wreath of thorns was placed upon His head. Blood dripped from His nail-pierced hands and feet, and from His pierced side. "The church of God, which He hath purchased with his own blood" Acts 20:28.

All solid foundations are builded upon God's covenants, which are sure. It was according to a covenant that Jesus was resurrected. "Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." Hebrews 13:20. Jesus had the promise of the Father upon Him.

He was born to die. He ever kept in mind the true purpose of coming to earth. Our redemption price was upon His head. "He steadfastly set his face to go to Jerusalem." Luke 9:51.

The "sign" given by the angels to the shepherds in the fields was: "That ye shall find the babe wrapped in swaddling clothes" Swaddling clothes according to some Bible scholars, means "death bandages," and in this instance it would indicate that the Babe was wrapped in grave clothes, death bandages, the day He was born. So the shepherds followed the star to the manger where He lay and the sign that proved to them that Jesus was the Christ, represented the fact that He was born to die, that the price of redemption might be paid. Mary must have known He was born to die or she would not have wrapped Him in "swaddling clothes." "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Hebrews 2:9.

The Temple "Not Made With Hands"

THE Tabernacle portrays our Lord Jesus Christ as the dwelling place of God and is a symbol of the

Church as the dwelling place of God on earth today. It also teaches of Christ within the hearts of Christians who are the temples of the spirit of Christ. Jesus said: "Believe me that I am in the Father, and the Father in me . . . At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14:11,20.

He also taught: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." John 14:2-4.

The followers of Christ should know by a study of the Scriptures that Jesus meant that He was going to sit at the right hand of the Throne of God, to remain there, as Mediator between God and those saints on earth who are born of His spirit, until the "temple not made with hands, eternal in the heavens" was ready to be lifted out of the earth to be glorified in His presence. The Tabernacle as a whole is a type of the finished Church as a whole.

The Mystery

"**E**VEN the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is . . . Christ in you, the *hope* of glory." Colossians 1:26,27.

While the Son of God is now our Mediator, at the right hand of God, His Holy Spirit is preparing the saints here on earth, to be God's eternal dwelling place. Each believer is an individual temple of clay, being molded into a worthy vessel by the master Potter for His use. Every one who is born of the Spirit

of God and cleansed by His blood is a member of the body of Christ, of which He is the Head.

We need to have an understanding of what the Church is before we can attempt to visualize the New Jerusalem, the eternal heaven, and the eternal earth which of necessity are included in a description of the eternal Throne or dwelling place of God. By assembling several important Scriptures, we may gain a clearer conception of the spiritual temple of God.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ . . . But now hath God set the members every one of them in the body, as it hath pleased him." I Corinthians 12:12,18. And we are told that we, being members of this body will reach a "Unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men . . . But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Ephesians 4:13-16.

As the Tabernacle in the Wilderness was fitted together with cords, symbolizing love, so also the Church is spiritually cemented together by the love of Christ. Throughout eternity, after the cords of flesh are broken, we shall abide together as one within that Holy City, the New Jerusalem. For the nature of Christ will fill all the inhabitants of the city. His light and glory will be reflected by the mirror-like purity of every blood-washed saint within the "Gates of the Holy City".

The pins or nails of the Tabernacle held all portions together securely. The pin, or nail, is a symbol of our Lord. He is called: "a nail in a sure place." Read Isaiah 22:20-25. The pins of the Tabernacle

were of brass. They would not rust. They symbolize our Lord as the tested One.

The New Jerusalem will be made up of saints who have been tested and nailed together with the incorruptible nature of the Lord Jesus, for He will be Lord of lords eternally. The saints dwelling in His presence will be ever protected from anything corruptible because He passed through judgment for them once and for all. Because of this judgment, the cords and pins which hold fast the parts of the eternal dwelling place will be incorruptible and secure. "I drew them with the cords of a man, with bonds of love." Hosea 11:4.

He will hold me fast,
He will hold me fast,
'Cause my Saviour loves me so
He will hold me fast.

God's Dealings With Men

GOD has tabernacled in different ways with man, as we have discovered. The glory of His presence in the Garden of Eden blinded Adam and Eve to consciousness of themselves. Sin "cut off" God from man. He next manifested through the conscience. When sin hardened the conscience, God chose Abraham to govern His people. Then came the method of Law. Law ended with the crucifixion of Christ, and we are now living in the Age of Grace. The Age of Grace is fast closing and will soon end in Judgment, as every age has ended. This Judgment will last seven years and Jesus called this period "the great tribulation." It will be more severe than any judgment the human race has experienced in any previous age.

Certain prophecies have been fulfilled to such an extent that any time now, we may expect the Lord Jesus to gather the saints out of the world as He has promised before the "wrath of God" is poured out

upon the earth. The saints at His coming will be caught away to meet the Lord in the air. Later, after the "great tribulation" He will descend to the earth to judge the nations.

This is what Christians generally speak of as being the "Rapture." A few instructive Scriptures concerning this event are as follows: "For God hath not appointed us to wrath," I Thessalonians 5:9, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass." Luke 21:36. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together in with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thessalonians 4:16,17.

Consummation of the Ages

WHEN His disciples asked Jesus when the day of wrath would come upon the earth, He told them of many signs, but the principal sign to Israel was: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . . Then let them which be in Judea flee into the mountains." Matthew 24:16.

There can be no question but what this refers to the fact that the Jewish people will set up a world wide apostate system of government on the earth during the end-time of this age, with their false Messiah, the Antichrist, ruling. The very Holy of Holies of their rebuilt temple in Jerusalem will be thrown open to him. The place where the Shekinah glory once burned will be polluted and desecrated by the filthy, blasphemous, presence of this demonized monster. This will fulfil the "abomination of desolation" prophecy.

This period will be Israel's darkest night of apostasy. The return of the Jews to Palestine as we witness them going back today is a most striking fulfillment of age end prophecy. Their ambition to become a great temporal power in the earth at the present time, is equally significant. The force of international Jewish Communism, which is anti-Christ to the core, is also important.

Jewry is being revived into a great, seething apostate system of discontent among the Gentile nations. She is fomenting unrest, anarchy, revolution, Socialism, and Communism. Her modern condition is referred to as the valley of dry bones being resurrected, in the 37th chapter of Ezekiel. Alas, in her darkness, she will foist a false god, Antichrist, upon the nations and he will bind the world in a great, international Beast dictatorship.

Paul teaches: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed." II Thessalonians 2:6-8.

Paul is speaking here of the Holy Spirit Who is to be taken out of the way before the Man of Sin, the Son of Perdition, is revealed. With the Holy Spirit taken out of the earth when the saints are raptured, the world will plunge into an awful night of "great tribulation."

I think a careful study of the Scriptures leads us to expect the "Rapture" of all those who are born of the Spirit of Christ, to take place at any time now up until the midst of Daniel's Week which is the middle of the last seven years of the age. For it is at this time, after the seals of Revelation are broken, that the wrath of God begins to be poured upon the earth and its inhabitants.

During the last three and a half years of tribulation, one hundred and forty-four thousand Jews, will be sealed by God unto the day of redemption. This means that God protects twelve thousand out of each

of the twelve tribes, from the hand of the Antichrist. A "remnant" of believers from the tribulation period will flee unto the "wilderness," somewhere in Palestine presumably, a place prepared for them, and they will thus escape death during the great and terrible battle of Armageddon which the armies of the earth will stage at the close of the tribulation. When Israel has apostatized in times past, there has always been a small, faithful remnant, and in the end of this age there will be a small group of one hundred and forty-four thousand loyal souls among them.

While this last great battle is being waged, and life on earth is being exhausted, Jesus Christ with His saints will descend to the earth in power and great glory.

A period will follow during which the nations of the earth are to be judged. Satan is to be bound for a thousand years, which time is called the Millennium. Jesus Christ takes over the Throne of David and becomes King of kings upon the earth. His saints rule with Him, though their real place of abode will be in the City Foursquare which will be above the earth, hovering over the earthly Jerusalem until the close of the Millennial reign. At that time Satan will be released for a short period that all souls may be tried again. After the great White Throne judgment Satan's power will be permanently broken and he will be consigned to the lake of fire.

All the wicked dead, having died since the time of Adam, will resurrect for judgment, the righteous dead will have resurrected at the time of the first resurrection for the Rapture. Satan, the fallen angels, and all those who are defiant toward God will be cast into the lake of fire. After this there will be a genuine cleansing of the earth by shaking and fire.

Then all sin having been handled, the eternal heavenly Jerusalem, the City Foursquare, descends from above to make its abode upon the eternal earth. And God will dwell forever with His people.

The Eternal Throne

REMEMBER, "No man hath seen God at any time". God, the Father, is revealed by Christ Jesus. No unworthy creature can enter the presence of God. He remains forever on His Throne. Surrounding His Throne are four living creatures. The first is like unto a lion, the second like a calf, the third as a man, and the fourth as a flying eagle. These four beasts represent all of creation and stand between God and the manifestation of His creation. Each has six wings making twenty-four. Thus all of creation is "Under His Wings".

The twenty-first chapter of Revelation teaches that the New Jerusalem will have a great high wall with twelve gates and twelve angels will stand at these gates representing the twelve tribes of Israel.

The wall of the city will have twelve foundations representing the twelve apostles of the Lamb. This City will be measured and will be foursquare. The length, the breadth and the height of it being equal.

The full measure of the Godhead is triune and equal. God, the Father, Jesus Christ, the Son, and the Holy Spirit.

Those who are mathematically inclined will readily see how the material laws of mathematics, accurate at all times, are a pattern by which we can glimpse what true measurement is in things spiritual.

We might liken God to a circle which has no beginning and no end. He always was, is and always will be. He is *uncreated*.

His creation is a manifestation of Himself and is Foursquare. From this truth may have originated the mathematical problem of squaring the circle which has for so many ages perplexed the mind of man.

The throne itself will be as a jasper stone, transparent and yet having a beauty that will never be completely seen or comprehended.

Hovering under the shelter of the Throne lay the city Foursquare which will be pure gold as the deity of Christ pervades every part. The foundation will shine forth in the radiant colors of the twelve precious stones which were upon the breast of the High Priest when he was clothed in robes of beauty and glory.

Robes

In the Tabernacle of the Wilderness the High Priest wore a plain white robe on the day of Atonement.

At other times he was clothed in robes of beauty. These garments were of fine twined linen of white, blue, purple and scarlet. The girdle was a symbol of strength, (see Isaiah 22:21) and held the Ephod in place.

The Ephod is a symbol of Christ in the wonder of His person, the God-Man, having two distinct unmixable natures, human and divine. As seen from one angle this robe seemed to be all gold. From a different angle, it appeared to be of twined linen blue, purple and scarlet. "My judgment was a robe." Job 29:14. "Robe of righteousness." Isaiah 61:10 There were golden bells and pomegranates upon the hem of the Ephod which speak of the perfect testimony and works of Christ.

Upon this Ephod was the breastplate. It was a foursquare bag on which was placed in settings, twelve precious jewels in four rows of three each. On each stone was cut the name of a tribe of the children of Israel.

In the bag were placed two objects not described, but called Urim and Thummin, which mean lights and perfections. By consulting these the priest received guidance from the Lord. The breastplate was fastened to the Ephod by twisted golden chains. These were secured to two onyx stones on the shoulders.

Thus Aaron bore the names of the children of Israel upon his heart. The weight of them hung from the stones upon his shoulders. Carrying them from his shoulders was a symbol of strength and uplifting power. Carrying them upon his heart was a symbol of love.

There were six names graven upon each of the stones upon his shoulders. Exodus 28:10 reads: "Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth."

All who are born of the spirit of Christ are alike borne by Him upon His shoulders. We are thus carried because of the new birth. "For ye are all the children of God by faith in Christ Jesus." Galatians 3:26.

Can we now see that by faith in the Son of God (our eternal High Priest) we are lifted up eternally above the earth upon His shoulders, set as it were upon the sure foundation stones, the Rock Christ Jesus and because of our position we rest upon the onyx stones of eternal salvation and abiding love.

Thus are the chosen people of the eternal earth upheld and kept in place over the heart of God by golden cords of glorified love.

The High Priest wore upon his head a mitre of fine linen. This headcovering symbolizes Christ as the obedient One. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." Isaiah 42:1.

Upon the front of the mitre were the words: "Holiness to the Lord", engraved on blue lace. With this mitre upon his head, Aaron stood before God as the holiness of the Children of Israel. So also Christ is ever our Righteousness before God. And we, as saints, are to the world what He is to us. "As he is, so are we in this world." I John 4:17

Before the Throne of God lay a crystal sea which as a mirror will reflect His beauty and glory. All those gathered about the Throne, having been washed by the blood of the Lamb and being clothed in robes of righteousness, will catch this reflection and His radiance will shine throughout His Eternal heavenly and earthly habitations.

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